WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23

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ROBERT HALL's SERMON ON THE DEATH OF DR. RYLAND.

This sermon, which was delivered in Bristol, on the 5th of June last, has been published in London, and some copies of it have reached this country. In the first part of the discourse, Mr. Hall depicts the character of St. John, the beloved disciple; and in the second, he gives a portrait of Dr. Ryland, whose piety was so much "of the same mould and complexion with that which distinguished St. John," that Mr. H. has exhibited him in the light of a moral counterpart, notwithstanding the difference in other respects between the subjects of his comparison. As Mr. Hall is unquestionably the most eloquent divine now living in Great Britain, every thing from his pen will be perused with interest, and we deem no apology necessary for introducing the following extracts from the sermon to the notice of our readers. *N. Y. Obs.*

CHARACTER OF DR. RYLAND.

His gentleness. If any man ever practised the gentleness of Jesus Christ, it was our lamented friend. Possessed of a temper naturally quick and irritable, he had by the aid of reason and religion, so far subdued that propensity, that it was rarely suffered to appear; and when it did, it was a momentary agitation which quickly subsided into kindness and benignity. His sensibility was exquisite. There were a numerous class of subjects to which he could rarely advert without tears. The bare recurrence to his mind of the great objects of religion was sufficient to produce a gush of tenderness; so entirely was his heart softened, that it might truly be styled "a heart of flesh." Nor was his sensibility confined to religion. It pervaded the whole system of his life, producing a quick and powerful smypathy; not with his own species, but with the whole circle of animated nature, the properties of which he took great delight in investigating, and in tracing the exquisite contrivance of its benevolent Author for its preservation and enjoyment.

His extreme susceptibility of feeling, combined with his gentleness and timidity, necessarily exposed him to be wounded whenever he encountered harsh and unfeeling manners; and from the same cause, he was liable to be hurt by every symptom of unkindness, even where none was intended.—His sensitive mind was impressed with every variety of temper in those with

whom he conversed; and if his peace was less frequently invaded from this quarter than might have been expected, it is to be ascribed to that reverence which his character so universally inspired. It seemed a sort of sacrilege to trespass upon so much innocecce and piety.

His candour Few men have exhibited more unequivocal proofs of candour than your excellent and lamented pastor. Though a Calvinist in the strictest sense of the word, and attached to its peculiarities in a higher degree than most of the advocates of that system, he extended his affection to all who bore the image of Christ, and was ingenious in discovering reason, for thinking well of many who widely dissented from his religious views. No man was more remarkable for combining a zealous attachment to his own principles with the utmost liberality of mind toward those who differed from him; an abhorrence of error, with the kindest feelings towards the erroneous. He detested the spirit of monopoly in religion and opposed every tendency to circumbscribe it by the limits of party. His treatise on baptism furnishes a beautiful specimen of the manner in which religious controversy should be conducted, on a subject on which the combatants on both sides have frequently disgraced themselves by an acrimony and bitterness in an inverse proportion to the importance of the point in debate. How extraordinary is it that they who differ only on one subject, and that confessedly of secondary moment, should have contended with more fierceness than has usually been displayed in a contest *pro aris et focis*, for all that is dear and important in Christianity! Is it that their near approach as religious denominations, exposes them more to the spirit of rivalry, as adjoining kingdoms are the most hostile to each other? Or that it is the property of bigotry to acquire an additional degree of malignity by being concentrated on one point, and directed to one object? Whatever the cause may be, the fact is singular and greatly to be lamented. He whose removal from us we so deeply regret, was too thoroughly imbued with the spirit of Christ, to expose him to that snare; his love of good men of every nation, sect, and party, was fervent and disinterested. No was it confined to the bounds of his personal knowledge; it engaged him in a most affectionate and extensive correspondence with eminent persons in remote quarters of the globe, whose faces he never saw; so signally was he prepared for sitting down with Abraham, Isaac, and Jacob, in the kingdom of heaven, where the whole assembly of the church of the first born will be convened before the throne of God and the Lamb.

His pastoral and public character are then described, and his connexion with the founders of the Baptist Mission, is alluded to. While on this subject Mr. H. observes, "By none will the removal of our excellent friend be more deeply felt, than by the venerable Carey, whom he was the means of introducing into the ministry; a circumstance which he sometimes mentioned with honest triumph, after witnessing the career of that extraordinary man His chief consolation on receiving the melancholy tidings, will undoubtedly arise from the prospect of soon meeting in a better world, where those who have been fellow pilgrims in this vale of tears will be associated in the presence of the Saviour never more to part." At this idea of the re-union of Christian friends, the mind of the Preacher kindles into a holy fervor, which bursts forth towards the close of his discourse in the following eloquent effusion.

RE-UNION OF CHRISTIANS IN A FUTURE WORLD.

If the mere conception of the re-

union of good men in a future state, infused a momentary rapture in the mind of Tully; if an airy speculation, for there is reason to fear it had little hold on his convictions, could inspire him with such delight, what may we be expected to feel, who are assured of such an event by the *true sayings of God!* How should we rejoice in the prospect, the certainty rather, of spending a blissful eternity with those whom we loved on earth, of seeing them emerge from the ruins of the tomb, and the deeper ruins of the fall, not only uninjured, but refined and perfected, "with every tear wiped from their eyes," standing before the throne of God and the Lamb, "*in white robes and palms in their hands, crying with a loud voice salvation to God, that sitteth upon the throne and to the Lamb for ever and ever*" What delight will it afford to renew the sweet counsel we have taken together, to recount the toils of combat, and the labor of the way, and to approach, not the house, but the throne of God, in company, in order to join in the symphonies of heavenly voices, and lose ourselves a midst the splendors and fruitions of the beatific vision!

To that state all the pious on earth are tending; and if there is a law from whose operation none are exempt, which irresistibly conveys their bodies to darkness and to dust, there is another, not less certain or less powerful, which conducts their spirits to the abodes of bliss, to the bosom of their Father and their God. The wheels of nature are not made to roll backward; every thing pressess on towards eternity; from the birth of time an impetuous current has set in, which bears all the sons of men towards that interminable occean. Meanwhile, heaven is attracting to itself whatever is congenial to its nature, is enriching itself by the spoils of earth, and collecting within its capacious bosom whatever is pure, permanent, and divine, leaving nothing for the last fire to consume, but the objects and the slaves of concupiscence, while every thing which grace has prepared and beautified, shall be gathered and selected from the ruins of the world, to adorn that eternal city, "*which hath no need of the sun, neither of the moon, to shine in it, for the glory of God doth enlighten it, and the Lamb is the light thereof.*" Let us obey the voice that calls us thither; let us *seek the things that are above*, and no longer cleave to a world which must shortly perish, and which we must shortly quit, while we neglect to prepare for that in which we are invited to dwell forever. Let us follow in the track of those holy men, who have taught us by their voice, and encouraged us by their example, "*that laying aside every weight and the sin that most easily besets us, we may run with patience the race that is set before us.*"— While every thing within us and around us reminds us of the approach of death, and concurs to teach us that this is not our rest, let us hasten our preparations for another world, and earnestly implore that grace, which alone can put an end to that fatal war which our desires have too long waged with our destiny. When these move in the same direction, and that which the will of Heaven renders unavoidable shall become our choice, all things will be ours; life will be divested of its vanity, and death of its terrors.

From Paley's Works.

SLAVERY.

THE prohibitions of the last chapter extend to the treatment of slaves, being founded upon a principle independent of the contract between masters and servants.

I define slavery to be "an obligation to labour for the benefit of the

master, without the contract or consent of the servant."

This obligation may arise, consistently with the law of nature, from three causes:

1. From crimes.
2. From captivity.
3. From debt.

In the first case the continuance of the slavery, as of any other punishment, ought to be proportioned to the crime, in the second and third cases, it ought to cease, as soon as the demand of the injured nation, or private creditor, is satisfied.

The slave-trade upon the coast of Africa is not excused by these principles. When slaves in that country are brought to market, no questions, I believe, are asked about the origin or justice of the vender's title. It may be presumed therefore, that this title is not always, if it be ever, founded in any of the causes above assigned.

But defect of right in the first purchase is the least crime with which this traffic is chargeable. The natives are excited to war and mutual depredation, for the sake of supplying their contracts, or furnishing the market with slaves. With this the wickedness begins. The slaves, torn away from parents, wives, children, from their friends and companions, their fields and flocks, their home and country, are transported to the European settlements in America, with no other accommodation on shipboard than what is provided for brutes. This is the second stage of cruelty; from which the miserable exiles are delivered, only to be placed, and that for life, in subjection to a dominion and system of laws, the most merciless and tyrannical that ever were tolerated upon the face of the earth; and from all that can be learned by the accounts of the people upon the spot, the inordinate authority which the plantation laws confer upon the slave holder is exercised, by the *English* slave holder especially, with rigour and brutality.

But *necessity* is pretended; the name under which every enormity is attempted to be justified. And, after all, what is the necessity? It has never been proved that the land could not be cultivated there, as it is here, by hired servants. It is said that it could not be cultivated with quite the same conveniency and cheapness, as by the labour of slaves; by which means, a pound of sugar, which the planter now sells for sixpence, could not be afforded under sixpence-halfpenny;—and this is the *necessity*.

The great revolution which has taken place in the Western World may probably conduce (and who knows but that it was designed?) to accelerate the fall of this abominable tyranny: and now that this contest, and the passions which attend it, are no more, there may succeed, perhaps, a season for reflecting, whether a legislature which had so long lent its assistance to the support of an institution replete with human misery, was fit to be trusted with an empire the most extensive that ever obtained in any age or quarter of the world.

Slavery was a part of the civil constitution of most countries, when Christianity appeared; yet no passage is to be found in the Christian Scriptures, by which it is condemned or prohibited.—This is true; for Christianity, soliciting admission into all nations of the world, abstained, as beboved it, from intermeddling with the civil institutions of any. But does it follow, from the silence of Scripture concerning them, that all the civil institutions which then prevailed were right? or that the bad should not be exchanged for better?

Besides this, the discharging of slaves from all obligation to obey their masters, which is the consequence of pronouncing slavery to be unlawful, would have had no better effect, than to let

loose one half of mankind upon the other. Slaves would have been tempted to embrace a religion, which asserted their right to freedom; masters would hardly have been persuaded to consent to claims founded upon such authority; the most calamitous of all contests, a *bellum servile*, might probably have ensued, to the reproach, if not the extinction of the Christian name.

The truth is, the emancipation of slaves should be gradual, and be carried on by provisions of law, and under the protection of civil government.—Christianity can only operate as an alternative. By the mild diffusion of its light and influence, the minds of men are insensibly prepared to perceive and correct the enormities, which folly or wickedness, or accident, have introduced into their public establishments. In this way the Greek and Roman slavery, and since these, the feudal tyranny, has declined before it. And we trust that, as the knowledge and authority of the same religion advance in the world, they will banish what remains of this odious institution.

Original Anecdote.—The following *anecdote*, we have received from an authentic source, and may be fully relied on as substantially correct. It is the severest *satire* we have lately seen, upon the liberties of our country.—*Rel. Mess.*

"Some winters since, while the Congress of the United States were in session, a Georgia slave-dealer was driving past the Capital in Washington, about 40 slaves, chained together. Among the rest was a large negro man, who was not only chained as the others were, but was also hand-cuffed. He was a very Cesar in appearance and spirit, and possessed an admirably fine and melodious voice for singing. The spectacle drew to the door of this elegant and spacious building, many of the champions of freedom, and some of the *veterans of the revolution*. At the moment when these wretched human victims came opposite the hall, the negro man above mentioned, on a lofty and bold key, struck up—

"Hail Columbia! happy land!
"Hail ye heroes,"—*see this* BAND!

at the same time lifting up his hands, bound together! The voice and action so appropriately timed and affectingly performed, drew tears from the eyes of many; and to their honour be it said, they immediately *bought and freed him.*"

KIDNAPPING.

The Mayor of Philadelphia has recently received a letter from Mississippi, stating the arrival of a Kidnapper, by the name of Ebenezer F. Johnson, with three negro boys, and one negro woman, for sale—the three former having been kidnapped and stolen from Philadelphia. The woman was a slave taken from Virginia. The boys have fallen into the hands of a humane protector, and will probably be reclaimed. The mode by which they were entrapped was this. A mulatto man engaged them singly, to help bring melons on shore from a sloop; and when they went on board, they were taken below—seized, confined, and carried off.

Nat. Gaz.

EFFECTS OF UNIVERSALISM.

The last number of the Boston Recorder contains a notice of a sermon preached at West Springfield, Mass. at the interment of Samuel Leonard, and his wife whom he had barbarously murdered, and then destroyed himself. To the sermon is attached an appendix, giving an authentic account of the hideous transaction.—Some extracts are given by the editor, with a view "to expose the pernicious influence of Universalism, to which this monstrous wickedness may be clearly traced."

And he mentions, as a somewhat parallel case, that a man in that city recently had followed Leonard to "their own place," in consequence of taking poison; who declared, while under its operation, that he took it 'because he should be so much happier in the other world.' And he justly adds that the case of Leonard is a terrific warning to any who may be tempted to drown the still small voice of the Holy Spirit in the bustle of business or pleasure." We deem it our duty to lend our aid in making this warning known.—*Church Register.*

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CHEROKEE SYLLABIC ALPHABET.

From the last Report of the Prudential Committee, we extract the notice of a very curious invention by a native Cherokee; one, indeed, which seems likely to exert considerable influence on the national intelligence.

A form of alphabetical writing, invented by a Cherokee named George Guess, who does not speak English, and was never taught to read English books, is attracting great notice among the people generally. Having become acquainted with the principle of the alphabet; viz. that marks can be made the symbols of sound; this uninstructed man conceived the notion that he could express all the syllables in the Cherokee language by separate marks, or characters. On collecting all the syllables, which after long study and trial, he could recal to his memory, he found the number to be 82. In order to express these, he took the letters of our alphabet for a part of them, and various modifications of our letters, & some characters of his own invention, for the rest. With these symbols he set about writing letters; and very soon a correspondence was actually maintained between the Cherokees in Wills Valley, and their countrymen beyond the Mississippi, 500 miles apart. This was done by individuals who could not speak English, and who had never learned any alphabet, except this syllabic one, which Guess had invented, taught to others, and introduced into practice. The interest in this matter has been increasing for the last two years: till, at length, young Cherokees travel a great distance to be instructed in this easy method of writing and reading. In three days they are able to commence letter writing, and return home to their native villages prepared to teach others. It is the opinion of some of the missionaries, that if the Bible were translated, and printed according to the plan here described, hundreds of adult Cherokees, who will never learn English, would be able to read it in a single month. Either Guess himself, or some other person, has discovered 4 other syllables, making all the known syllables in the Cherokee language 86. This is a very curious fact; especially when it is considered that the language is very copious on some subjects, a single verb undergoing some thousands of inflections.

Mr. Worcester, who has lately joined the Cherokee mission, gives some additional particulars respecting the alphabet of Guess, or Guyst, as he names the inventor; who is past middle age, & could not read a word in any language, nor at all speak the English. Each of his 86 characters represents a syllable, except one, which has the sound of the English *s*, and is prefixed to other characters when required. A few hours of instruction are sufficient for a Cherokee to learn to read his own language intelligibly, though not fluently without practice. It is said, there is no part of the nation where this alphabet is not understood, and it is believed that this method of writing the language will prevail over every other. If a book were printed in this character, there are some in every part of the nation who could read it at once; and many others, by a few hours in-

struction, would be enabled to do so. They have but to learn the alphabet, and they can read at once. But if it were printed in the English character, they must spend considerable time at school to be able to read it.

Miss. Her.

ANOTHER PREMIUM OFFERED.

The corresponding committee appointed by the Synod of Albany, on the sanctification of the Lord's day, offer *one hundred dollars* for the best original Essay On the institution of the Sabbath." The Rev Samuel Blatchford, D D. of Lansingburgh, the Rev Eliphalet Nott, D D. President of Union College, and the Hon. Jonas Platt, of Utica, are appointed a committee to receive and read the essays which may be presented, and to decide upon their respective merits. The essay which, in their estimation, is the best, shall entitle its author to the premium; and the other essays shall be the property of the committee, and may be published at their discretion. The essays must be directed to the Rev. Dr. Blatchford, the chairman of the committee, and be in his hands by the first Monday in July next. It is expected that each essay will bear some signature or private mark, which will be likewise written upon a separate envelope containing the name of the author. No envelope will be opened except the one which belongs to the essay that receives the premium.

A true extract from the minutes of the corresponding committee.

NATHAN S. S. BEMAN.

Troy, Jan. 1826. *Sec. of Com.*

GLORIOUS PROSPECTS!

When the well conceived measures of the "*American Seamen's Friend Society*" shall be carried into full operation, it will be next to impossible for sailors to be grossly dissipated in an American or English port. They must improve. The moment a sailor arrives he will be met by the agents of moral and comfortable boarding houses, inviting him to take lodgings, where he will be visited by committees, informing him of the religious provisions that have been made for his benefit, of the institutions of Savings Banks for the investment of his surplus wages, of Intelligence Offices, where he can enrol his name, and have access to every species of intelligence necessary for him, and of the establishment of a library and reading-room for the amusement of his leisure. Thus pursuing towards them an unwearied course of tender attentions while in port, and holding out every allurement to a virtuous life, it would be remarkable, indeed, if a great change should not be effected in the character of this community. *Mar. Mag.*

A HINT TO MINISTERS.

As we fear it may be the mistake of some ministers, especially in the *early* stages of their labours, to deal in a a style of language and argumentation far above the reach of the bulk of their hearers, the following excellent sentiment, from Cotton's *Lacon*, may be highly beneficial.—*Evan Mag.*

"In addressing the multitude, we must follow the advice of *Cromwell* to his soldiers, '*Fire low.*' This is the great art of the Methodists If our eloquence be directed above the heads of our hearers, we shall do no execution. By pointing our arguments *low*, we stand a chance of hitting their *hearts* as well as their heads. In addressing angels we could hardly raise our eloquonce too high: but we must remember that men are not angels.—Would we charm them by our eloquence, unlike Mahomet's mountain, it must come down to them, since they cannot raise themselves to it. It must come down to their wants and their wishes—to their hopes and their fears—to their families and firesides."

THE LUMINARY.

"Quare quis tandem me reprehendat, si quantum caeteris, ad *ipsam requiem animi et corporis*, conceditur temporis: tantum mihi egomet ad haec studia recolenda sumpsero."—*Cic. pro Archia.*

LEXINGTON:

WEDNESDAY, MARCH 15, 1826.

The Editor of the Western Luminary uses this occasion for making known to its friends and patrons the discontinuance of his labours in its service.

Its readers are aware that from the beginning, my humble efforts in its behalf, were pledged for a short time only, under a temporary arrangement, which was intended to give place to something more permanent, so soon as a competent Editor should be secured. To that purpose I have at all times steadily adhered.

So long as the existence of the paper made it necessary, or my health made it safe, or my various and pressing duties proper, I continued my attention to its concerns—still fondly looking forward to the hour when I might relinquish into other hands, a service, extraordinary to my ministerial employments.

The time has at length arrived when it becomes my imperious duty to surrender it. Claims still stronger call me from it; and what has *heretofore been done in hours which are usually* bestowed by others upon the repose of the body, or the relaxation of the mind, I am constrained, *now to decline doing at all.*

I give up this work without regret, not only from a sense of the imperfection of its performance amidst the pressure of so many duties, and in scattered fragments of time; but from the persuasion that it passes into hands in which its principal interests will be attended to with greater likelihood of continued existence, and with more special adaptedness to the mass of readers.

My connexion with this paper has at no time been along with even the *prospect* of gain. It has never been either to the joint-Editors at first, or to the first publisher, or to myself of late, a source of profit, and has always *exposed* us to loss. I retire from it, having not realized in its publication even the postage which it has incurred. On the contrary, heavy losses on my part will inevitably follow the failure of the subscribers in a punctual discharge of their respective debts.

Those indebted for the *Western Luminary* will be so good as to pay their several amounts to Mr. *Thomas T. Skillman*, who is authorized to receive them.

JOHN BRECKINRIDGE.

March 15, 1826.

Our friend "*An Inquirer*" will see from the previous notice that the Western Luminary has passed into other hands; and it is the particular wish of the present Editor that all controversy should be excluded from its pages.—He fears the discussion requested might introduce it. Inquirer shall hear from us by mail.

The attention of the readers is invited to the extract in our first page, from the sermon of Robert Hall of the Baptist communion, England, on the death of Dr. Ryland.

Particularly are his views of *the spirit of monopoly* and fierce party feeling about principles of secondary moment—admirable, and worthy "of all acceptation."

How much a stranger does this generous Berean appear, to the spiritual marauding of those who spend their false zeal in wounding the peace, and tearing open the bowels of the church in our country, in disputes which when settled make men no better—while the

manner of settling them breaks the best bonds of christian union.

NOTICE.

The WESTERN LUMINARY, will hereafter be conducted by the subscriber.

THOMAS T. SKILLMAN.

March 15, 1826.

KENTUCKY BIBLE SOCIETY.

The Anniversary Meeting of the Kentucky Bible Society, will be held in the 1st Presbyterian Church in Lexington, on Saturday, the 1st day of April.

The MEDICAL COMMENCENTMENT in Transylvania took place on Saturday last, when the Degree of Doctor of Medicine was conferred on the following gentlemen: *Reporter.*

Kentucky.—Rochester Atkisson, Joseph W: Barclay, Richard F: Barret, Robert Best, John T: Cassel, Dickson G: Dedman, Rezen H: Dorsey, Washington Flood, Fountain Gillaspy, Francis Greenly, William E: Harreld, Aylett Hawes, John W: Herndon, Elijah G: Holton, Benjamin L: Hynes, James H: Lane, John W: Letton, Henry T: Loving, Henry Morehead, Azra Offutt, Henry J: Peck, Thomas B: Pinckard, William B: Powell, George W: Robards, Mann W: Satterwhite, William W: Thomson, William Ward, John Woolfolk.

Tennessee.—Robert H Campbell, Samuel H: Dabney, Madison Fisk, John L: Hadly, Giles T: Harris, Robert C: Holland, Robert A: Irion, John C: McNairy, Hardy M: Parker, Daniel O: Williams,

Virginia.—William H: Chappell, Clement H: Jordan, Thomas Hubbard, German B: Gill, Alexander C. Johnson.

South-Carolina.—William V. Acker, Robert Devlin, Joseph J: Harley, Thomas B· Rutherford, Archibald Young.

Alabama.—Granville W: Foster, Aquilla D: Hutton, John T: Smith, Joseph R: Sparks, Joshua S: Wilson.

Ohio.—David A: Bines, Thomas Carroll, Joshua Martin.

Mississippi.—Eli W: Harding, Isaac R: Caulfield.

Louisiana.—Richard R: Cuny, Luther Preston.

Illinois.—Cornelius Campbell, James Reid.

North-Carolina.—William B: Maclean.

Georgia.—Hugh Symonds.

Arkansas.—Edward Swanson.

GREECE.

We have before us a Liverpool paper of the 4th ult. which furnishes the following, as the latest account of Greek affairs. *Nat. Gaz.*

The news from Greece begins again to be highly interesting. Several important advantages have lately been gained to the cause of independence. The siege of Missolonghi, it is already known, was finally abandoned in the middle of October, and Karaiskaki had subsequently attacked the Turkish encampment in that neighborhood, with brilliant success, and carried off a rich booty and many prisoners. By the German papers, it appears, that the Turkish commanders had quarrelled, and that Jussuff Pacha had been disgraced for not properly supporting the Seraskier, Reschid Pacha Meanwhile, victory attended every enterprise of the patriots.—General Gouras, with some others under the orders of Constantine Bozzaris, having resolved to drive the Turks out of Salona, attacked them in their quarters, and, after killing a great number of them, compelled their advanced hosts to take flight, leaving in the hands of the Greeks all their artillery, munitions of war and baggage. This achievement recovered Salona,

and its inhabitants were returning to their dwellings. This event had excited the enthusiasm of the Greek population, and, under these circumstances, the military chiefs of Missolonghi had resolved to send for such assistance as would enable Bozzaris and Gouras to attack the camp of Reschid Pacha on every side at once, and destroy it. The troops required had been furnished, and were proceeding to join their comrades when the last advices came from Missolonghi.

In the Peloponnesus nothing had taken place since the arrival of the Egyptian fleet. Every precaution had been adopted by the Greek government in defence of the public safety. Hydra, Spezzia, and Psara had been fortified, and the people of Candia been supplied with every thing necessary to their maintenance against the enemy. The regularly disciplined regiment formed at Napoli de Romania was increasing daily, and Colonel Fabvier was organizing another regiment at Athens. At Gastouni, a regular body of cavalry was forming under the directions of the Neapolitan General Rosarol. The Greek General Sufinia had enrolled himself in the regular army, and all the prejudices, at first so strongly felt against the introduction of regular discipline, were at last disappearing; the success of the Egyptian force of Ibrahim Pacha having quite convinced the Greeks of the necessity of conforming to the advice of their military friends.

The government have lately manifested great jealousy of the French officers who were assisting them.—The intimacy subsisting between the French government and the Pacha of Egypt has probably led to this feeling. From whatever cause, however, it may have arisen, it is carried to an extreme length. General Roche, and all the other Frenchmen, were suddenly dismissed, and Lieutenant-Colonel Arnault, who had just arrived with twenty artillerists, and all the materials of a cannon foundry, had suffered the mortification of having his services rejected.

Translated for the National Gazette, from the Diario de Rio de Janeiro of December 17.

DECREE OR DECLARATION OF WAR.

The government of the United Provinces of Rio de la Plata having committed acts of hostility against this empire without provocation, or previous formal declaration of war, rejecting thus the forms established among civilized nations, it is required by the dignity of the Brazilian people and the rank which belongs to us among powers, that I, having heard my Council of State, should declare as I now do, WAR against the said provinces and their government—directing that, by sea and land, all possible hostilities be waged upon them; authorising such armaments as my subjects may use against that nation; declaring that all captures or prizes, of whatever nature, shall accrue entirely to the captors, without any deduction in favor of the public treasury. [Here follows the regulation for the publication and distribution of the decree.]

Rio de Janeiro, 10th December, 1825, fourth year of the Independence and the Empire.

NEW RUSSIAN EMPEROR.

The intelligence from St. Petersburgh, at length clears up all doubts as to the succession of Constantine to the Imperial Throne. It appears there did exist a formal document, signed by Constantine, by which he renounced, in favour of the Arch duke Nicholas, his right to the Crown. When the news reached St. Petersburgh, of the death of the Emperor Alexander, this document, which had been signed

and attested in triplicate. was opened and read, but Nicholas refused to act upon its conditions; and instead of placing the Crown on his own head, he, and after him the whole Imperial Family, the Senate, &c. took the oaths of fidelity to Constantine. *Lon. pap.*

EAST INDIES.

The following is an extract of a private letter from *Batavia*, dated September 15:—

"The Javanese are in a general state of Insurrection, particularly in the southward and Middle districts, where several thousands of the natives were assembled in arms and receiving no check from the Dutch Government, in consequence of the great reduction of their troops, such large requisitions having been made for their Macassar expedition. The number of the insurgents are daily increasing assuming a more menacing aspect.

WASHINGTON, Feb. 25

A document was laid before the House yesterday, containing the monthly accounts of the Bank of the United States, for the year 1825. It appears that the amount of notes of the United States' Bank issued is abont $13.000.000. The deposites in the Bank on public and private account are between eleven and twelve millions.

We understand that *Commodore Porter* has determined to enter into the the Mexican service. At our last advices he was taking leave of his friends in Washington, preparatory to his leaving that city for Mexico, which he expects to do in a few days.—*Dem. Press*

Treaty with Mexico.—Mr. Poinsett, our Minister, has concluded a treaty with the Republic of Mexico, highly satisfactory, placing the navigation and commerce of the two countries on terms of perfect reciprocity.

N. Y. Reli. Chron.

VACCINATION

We are desirous to bring before our readers every fact relating to the influence of vaccination in preventing small-pox, that no inducements may be wanting to urge their immediate adoption of its advantages.

Dr. S. Fansher, of New-Haven, Ct. who has long devoted his principal attention to this branch of medical practice, in a recent publication makes this statement. "Having vaccinated upwards of *eigty five thousand* persons within 24 years, and tested many hundreds of them afterwards with small pox matter and infection, I now am happy to proclaim to the world that *I have never known one of them to take small-pox.*" *N. Y. Reli. Chron.*

AMERICAN BIBLE SOCIETY.

The Christian Spectator contains the following extract of a Letter from the Agent of the American Bible Society to Dr. Jacob Porter, of Plainfield, Massachusetts, dated August 20, 1825.

Be assured, my dear sir, the American Bible Society needs all the assistance that can be given to it. I have little doubt that three or four millions of our population are without the word of God. We have not been able in nine years to dispose of 400,000 copies of the Bible and Testament. Such is the natural growth of our people, that I have not a doubt there are, at this day, more destitute in the United States than there were nine years ago, when the American Bible Society was formed. What a prospect does this hold out for our beloved country! If more, much more is not done, I have no doubt that in twenty years one half of all our population will be without the sacred scriptures. South America and Mexico are stretching out their hands to us: a National Bible Society for the republic of Colombia, has recently been formed under flattering

auspices, approved by the government and not to opposed except by a few bigotted priests; most of them being in its favour, and a clergyman of St. Dominic, who once held a principal place in the Inquisition, now the zealous and devoted Secretary of the society. Shall we not exert ourselves to meet these favourable events and favouring providences? What think you of a Bible Society at Plainfield, or as a branch of the Hampshire County Bible Society? You have in Plainfield 936 inhabitants, say 187 families. If one half of these families could be induced to become members and contribute fifty cents a year to such a society, you could raise about forty six dollars to supply the destitute inhabitants with the Bible, or aid the parent institution in its great design. If each of the towns in Hampshire should do the like, it could yield from its 26.500 inhabitants $1.325 a year, that is, $139 more than it has raised by its county society in nine years. And could not one half the families in Hampshire county be induced by proper efforts, to give fifty cents a year, to spread the word of God among the millions of the destitute of our country, the tens of millions of the south, and the hundreds of millions of our guilty world?

I know I have every thing to hope from your attachment to this cause, and I trust much time will not elapse before I perceive fruit springing from these hints.

I remain, in great haste, your friend and obedient servant,

J. NITCHIE, *agent of the American Bible Society.*

ANECDOTE OF WASHINGTON.

One Reuben Rouzy, of Virginia, owed the General about £1000.—While President of the United States, one of his agents brought an action for the money; judgment was obtained, and execution issued against the body of the defendant, who was taken to jail He had a considerable landed estate, but this kind of property cannot be sold in Virginia for debts, unless at the discretion of the person. He had a large family, and for the sake of his children, preferred lying in jail, to selling his land. A friend hinted to him, that probably Gen. Washington did not know any thing of the proceeding, and that it might be well to send him a petion, with a statement of the circumstances. He did so, and the very next post from Philadelphia, after the arrival of his petition in that city, brought him an order for his immediate release, together with a full discharge, and a severe reprimand to the agent for having acted in such a manner. Poor Rouzy was, in consequence, restored to his family, who never laid down their heads at night, without presenting prayers to Heavens for their "beloved Washington." Providence smiled upon the labors of the grateful family, and in a few years, Rouzy enjoyed the exquisite pleasure of being able to lay the £1000, with the interest, at the feet of this truly great man Washington reminded him that the debt was discharged: Rouzy replied, the debt of his family to the father of their country and preserver of their parent, could never be discharged:—and the General, to avoid the pleasing importunity of the grateful Virginian, who would not be denied, accepted the money—only, however, to divide it among Rouzy's children, which he immediately did.—*Philadelphian.*

DANGER OF THE THEATRE.

All public amusements are full of danger to the Christian life; but amongst all those which the world has invented, none is more to be feared that sentimental comedy. It is a representation of the passions so natural and delicate, that it awakens them, and gives them fresh spring in the heart,—especially

the passion of love, and still more so, when it is exhibited as eminently chaste and virtuous. For the more innocent it is made to appear to innocent minds, the more are they laid open to its influence. The violence of it gratifies our self-love, which speedily desires to give rise to the same effects, which we have seen represented. In the mean while, also, conscience justifies itself by the honorable nature of those feelings which have been pourtrayed, so far as to calm the fears of a pure mind, and to suggest the idea that it can surely be no violation of purity to love with an affectation so apparently rational. And thus, we leave the theatre with a heart teeming with the delights and the tenderness of love; and with the understanding so persuaded of its innocence, that we are fully prepared to receive its first impressions, or rather to seek the opportunity of giving birth to them in the heart of another, that we may receive the same pleasures, and the same adulation which we saw so well depicted on the stage.—*Pascal's Thoughts.*

ORIGINAL ANECDOTES.

A widowed mother of a young family in a country parish where a flourishing Bible Class exists, hearing more than usual said of the value of the Bible, and the importance of becoming intimately acquainted with its truths, began to think that she must read her Bible more than once a week, as she had before done. She determined to read it once a day, and when beginning to read it every day, she presently felt that she must attempt to pray; and while she read and attempted to pray, she became convinced that she was a sinner; that she deserved and was exposed to everlasting perdition; that she needed an infinite atonement and an Almighty Saviour to rescue her from destruction. She is now cherishing a hope of an interest in the great salvation, and is regularly calling her little ones around the family altar to be instructed from the Bible and borne on her prayers to the throne of grace. *Monitor.*

Not long since, in one of our sea ports, a lady, from mere motives of curiosity, was attracted to a Bible class meeting. Unexpectedly to herself, she became deeply interested in the exercises, and at their close took a Bible Class Text Book, for the purpose of attending again as a member of the class. After returning home, she began to read this system of questions in which the answers are Scripture language entirely, followed by a question or two addressed directly to the conscience and the heart, and continued *reading* it in *course* two or three hours. The sword of the Spirit wounded and alarmed her. She retired to bed, but slept little;—she arose with her anxiety and convictions of her sinfulness deepened: nor did they leave her till she cherished the hope of having been renewed by the Holy Spirit. *Ib.*

NEW KIND OF STEREOTYPE.

The Gazette of Munich announces the invention of a new kind of stereotype, by M. Lanefelder, to whom the art of Lithography is due. A sheet of ordinary printing paper is covered with a layer of stony earth (*terre pierreuse*) to the thickness of half an inch, and sufficiently moistened with water. In half an hour it assumes the consistency of paste, when it is put in frames and on types composed in the usual manner, but not blackened, and the paste becomes impressed with the characters. The sheet is then dried on a stone flag, and melted metal poured on it. The metal becomes a thin plate, and has all the characters standing out on it, as well formed as the original types. The proofs from these stereotype characters do not differ

from those taken from moveable types. The author of this discovery offers to explain it fully for a subscription of one hundred florins, as soon as he shall have thirty subscribers. He estimates the preparation necessary for the casting at 100 florins, and the paper covered with the stony paste at six kreuss (2*d*. English) a sheet.

MAGNANIMITY OF AN ITALIAN PEASANT.

A great inundation having taken place in the north of Italy, owing to an excessive fall of snow followed by a speedy thaw, the river Adige carried off a bridge near Verona, except the middle part, on which was the house of the toll gatherer; and who, with his whole family, thus remained imprisoned by the waves, and in momentary expectation of certain destruction. They were discovered from the banks, stretching forth their hands, screaming and imploring succour, while fragments of this only remaining arch were continually dropping into the impetuous torrent. In this extreme danger, a nobleman, Count Pulverini, who was spectator, held out a purse of one hundred sequins, as a reward to any adventurer, who would take a boat and save this unhappy family. But the risk was so great of being borne down by the rapidity of the stream, of being dashed against the fragment of the bridge, or of being crushed by the falling of the heavy stones, that not one of a vast number of lookers on, had courage enough to attempt such an exploit. A peasant passing along, was informed of the promised reward. Immediately jumping into a boat he by amazing strength gained the middle of the river and brought his boat under the pile, when the whole terrified family safely descended by means of a rope. "Courage, (cried he,) now you are safe!" By a still more strenuous effort, and great strength of arm, he brought the boat and family to shore. "Brave fellow! (exclaimed the Count, and handing the purse to him,) here is your promised recompense." "I shall never expose my life for money, (answered the peasant,) my labour affords a sufficient livelihood for myself, my wife, and children:—give the purse to this poor family, which has lost all!"

IDLENESS.

FROM JEREMY TAYLOR.

"God hath given every man work enough to do, that there may be no room for Idleness; and yet hath so ordered the world, that there shall be space for devotion. He that hath the least business of the world, is called upon to spend more time in the dressing of his soul; and he that hath the most affairs, may so order them that they shall be a service to God; whilst at certain periods, they are blessed with prayers and actions of religion, and all day long hallowed by a holy intention.

"However, so long as idleness is quite shut out from our lives, all the sins of wantonness, softness and effeminacy, are prevented, and there is but little room left for temptation; therefore, to a busy man, temptation is fain to climb up together with his business, and sins creep on him only by accidents and occasions; whereas to an idle person, they come in a full body and with open violence, and the impudence of restless importunity.

"Idleness is called the 'sin of Sodom and her daughters,' and indeed is 'the burial of living man;' an idle person being so useless to any purpose of God or man, that he is like one that is dead, unconcerned in the changes and necessities of the world: and he only lives to spend his time, and eat the fruits of the earth, like a vermin or a wolf; when their times come they die and perish, and in the mean time do no good; all they do, either is unprofitable or mischievous.

"Idleness is the greatest prodigality

in the world; it throws away that which is invaluable in respect to its present use, and irreparable when it is past, being to be recovered by no power of art or nature."

SUMMARY.

The erudite Dr. Carey, one of the English Baptist missionaries at Serampore, has completed his Dictionary of the Bengalee Language, consisting of 2160 closely printed quarto pages.—He was employed upon it for a period of ten years. *Pitts. Rec.*

AMERICAN LITERATURE.

During the last 3 months, 233 volumes have issued from the American press, independent of the periodical publications. Of this number, 137 *original*, and 96 have been re-printed from foreign editions of the same works. *Ib.*

In five years, the young men who compose the New-York Mercantile Library Association, by dint of the most commendable perseverance and exertions have collected a Library of *twenty two hundred volumes* of well selected books. *Ib.*

The first volume of the publications of the American Tract Society, embracing 33 Tracts, and containing 400 pages, is now issued, in plain and neat full binding.—Price 50 cents. *Ib.*

It is said between 4 and 500 houses were built in Philadelphia last year, including 7 of six stories, and a Hotel which cost 40 or $50.000.

The number of *deaths in Philadelphia* city and county the last year, was 3812, being 587 less than in the preceding year. The number of births reported to the Board of Health was 6625, the excess of the number of births over that of deaths being 2814.

Forcing Pumps.—Fires.—In Providence, (R. I.) a forcing pump is stationed at the bridge, in the centre of the town. To this pump is attached a hose, a mile and a half in length. The greatest elevation of that town above low-water mark, is probably not less than 200 feet. The pump, worked by thirty men, is found sufficient to throw water into every part of the town. *Bost. Ev Gaz.*

Longevity.—Alexander Berkely, a native of Scotland, died in Virginia, on the 22d of October last, aged 114.—On the 9th January last, his wife died, aged 111.

On Thursday evening about 9 o'clock an infant child was found dead, in an alley, near Race Street, in Third street. Its little throat had marks of violence on it, and the blood had been forced from its nose. The Coroner was sent for. No doubt is entertained that the child was murdered. Suspicion rests upon a woman who was seen to go over from the alley. The day before, a beautiful little child was found murdered in an open lot, in the outskirts of the city, with one of its limbs much eaten by a dog. These are horrible and alarming events! Can no means be divised to arrest the progress of such daring and inhuman crimes? It is most remarkable, and not a little appalling, that two well known citizens, old inhabitants of Philadelphia, heads of families, suddenly disappeared, near two months ago, and no tidings has ever been heard of them. *Phila Demo. Press.*

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DIED,

At an advanced age, on Sabbath morning, after a painful and lingering illness, DR WALTER WARFIELD, one the early settlers of Lexington, a soldier of the Revolution, long a highly respected physician of our town, and for many years a member of the Protestant Episcopal Church.

On Thursday the 9th instant, Mrs PAULINA HICKEY, Consort of Col. Thomas M. Hickey, of this place, and daughter of Oliver Keen, Esq.

POETRY.

There is something truly graphic in the following description—even to the mind of one who has never witnessed a similar scene. WEST. REC.

THE FUNERAL AT SEA.

No breeze was on the mirror wave—
The spangled pennant idly hung,
As in the burial of the brave,
Wide o'er the sea our requiem rung,
No 'scutcheon glittered on his breast—
No coffin cased his senseless clay—
No kindred heard his last request,
His prayer for one, far, far away.

Slow roll'd the smoke of funeral gun
O'er ocean's tranquil blue—
An instant veil'd the blood red sun,
As near the wave it drew;
Then mingling with the fleecy clouds
On which the bright beam darted,
It seem'd to form a golden shroud
For the spirit of him departed.

I mark'd the circling ripples rise,
As in the sea the body fell;
They seemed to shake the evening skies,
Reflected in the trembling swell:
Like them his being passed away—
He ruffled life's broad scene—
Then like them ceased and few could say
That he or they had been.

A FATHER'S FAREWELL
TO HIS DAUGHTER.

Come near to me, my gentle girl,
Come share a father's parting sorrow—
And weep with me those tears to day,
Nor thou, nor I, may weep to-morrow.

Come lean once more upon my breast,
As when a simple child caressing,
For another day, and far away
Wilt thou be from thy father's blessing.

The wind blows fairly for the sea:—
The white waves round thy bark are swelling,
Thy lover sighs for the morn to rise,
And make thee a bride my gentle Ellen.

Yet closer, closer, round me cling,
Though another claim thy love to-morrow.
None, none are here to reprove the tear.
That flows to-day for a father's sorrow.

Come, gaze on me, thou darling child,
My fairest, and my fondliest cherish'd,
That I may trace, in thy placed face,
Thy mother's beauty ere she perish'd.

And let me hear thy mother's song,
Yet once more from thy sweet lips swelling;
And none again shall sing that strain,
The last song of my gentle Ellen.

And say, that when between us lie
Wide lands and many a mountain billow,
Thy heart will tend to thine earliest friend,
And think in prayer of his aged pillow.

For my head is white with winter snow,
No earthly sun away may carry,
Until I come to my waiting home,
The last home, where the aged tarry.

Then lean once more upon my breast,
As when a simple child caressing,
For another day, and far away
Wilt thou be from thy father's blessing.

Ay, closer, closer, round me cling,
Though another claim thy love to-morrow,
None, none are here, to reprove the tear,
That flows to day for a father's sorrow.

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ANECDOTE.

It is related of Rowland Hill that when he was in Ireland in the year 1798, the papists resolved to murder him the next time he should preach out of doors. He was apprised of it, and his friends wished him to decline preaching. It was all to no purpose; come life or death he declared he would preach. At the appointed time, thousands were assembled vowing his destruction as soon as he should begin. They waited—no preacher appeared—their patience was almost exhausted. At last a man in a large coachman's coat mixed with the crowd inquiring what they were waiting for; told them he was sorry they should be disappointed—would try if he could preach; but perhaps they would kill him? They applauded him—assured him of protection—and he began.—It was Rowland Hill himself! And it is believed that many at that time were brought to the knowledge of the truth.